BODL. PENN.

William Penn's
RETURN
To John Faldo's
REPLY,
CALLED
A Curb for William Penn's *Confidence*, &c.

Writ in Defence of his Answer to *John Faldo's* Printed Challenge.

MY Answer to *J. Faldo's Challenge* was in terms so Modest, that no man not bent to be Abusive, and resolv'd against all Candor and Moderation, could have taken such Pains as he hath done, to bedirt it. Would I so ill bestow my Time, I could well nigh fill as great a Compass with the Hard Names he flings upon it; The Refuge and Practice of Petulant and Empty Adversaries. His Title charges it with *False Inferences and Juglings*: I seriously profess, I never intended any thing with more Truth, Plainness

110. K. 321. (8)

ne's and Softne's then that ſhort Anſwer. And truly, that which renders this Uſage at any time uneaſie, is the faſtening unjuſtly that Character upon me & my Friends, which is moſt deſervedly their own, thereby concealing and ſecuring the Offender, and ſubſtituting the Innocent in his room, to the Deceiving of the Simple, and expoſing us to the Rate of the rude and ignorant Multitude: But it is our Lot, and mine at this time more particularly; I was treated at another rate whilſt I could cry *Hoſanna* to his *Order*.

But let us hear what he ſayes to prove that my Anſwer contains falſe *Inſinuations and Juglings*. I told him, 'That it was unfairly done of him to chuſe the '*Barbican-Meeting*, to divulge his Challenge to me, 'which I had receiv'd no notice of. To this he replies; *That the Meeting was occaſion'd by the* Quakers *Appeal*: Which, beſide that it is nothing to the Purpoſe, is a great Untruth: Did we occaſion any Meeting, wherein we were concerned to be preſent without our Notice and Conſent, either as to Matter or Manner, Time or Place, taking the word *Occaſion* in the common Acceptation of it? No-body ſurely, but *J. Faldo*, and ſuch Prejudgers can think ſo. For Shame be Juſt!

But he believes *ſuch a Critical Seaſon ſeldom happens, wherein both* G. W. *and I before ſo long a Seaſon out of the Reach of ſo publick a Concern*. What then! Therefore were we not then out of Reach? What would he be at? Lamentable Weakneſs! Is this to juſtifie his *Cowardly Brags*? I will call them ſo now, ſince ſofter Terms fair'd ſo ill at his hands. But let *J. F.* know, that for that Glorious Goſpel of Jeſus Chriſt, our Lord, he with as much Envy as Untruth ſuggeſts us to deny, we are frequently engaged in re-

mote Places, and that for Weeks, and ſometimes Months, where no Letters can be ſent to us with any previous Knowledge where to find us; inſomuch as that our neareſt and deareſt Relations may have taken their Leave of this World, and exchanged their Houſe for Graves before our Return, or Knowledge of their Condition; which might have better been conſidered by this *Stipendiary Reſident*, who though he gets more Money by it, is not expoſed to that and many other Hardſhips.

But to palliate the Injuſt Procedure of the *Baptiſts* againſt us at their firſt *Barbican-Meeting*, he tells us a Tale of *G. Whitehead*'s ſurprizing him with a Diſpute upon three dayes Notice, which he ſaith, was not according to the Agreement made betwixt him and ſome of our Friends, to wit, *Mutual Conſent*; which granted to him, neither helps the *Baptiſts*, nor hurts us: for firſt, *G. Whitehead* went *principally* to a Meeting of our Friends, and if he might have Opportunity, to allay the Heat of this Vapouring Adverſary. 2*dly*, It was ſo far left with *J. Faldo*, either to *accept* or *reject*, as that it was moſt remote from the Thoughts of *G. W.* upon his Refuſal to aſſemble the Inhabitants of the Place, and in his Abſence exclaim both againſt his Faith and Practice; our manifeſt Suffering from *T. Hicks* and his Confederates. 3*dly*, There can be nothing well falſer then his inſinuating *the Iſſue of that Meeting to have been his Quiet from the* Quakers; if by *Quiet* he underſtands any Fear upon them from his Force of Argument to encounter him; ſince he could neither recover our half Proſelyte, as he is pleaſed to call that Perſon once a Hearer of him; nor did he reſt one Month without a fair offer of another Meeting fro[m]

ſome of our Friends near the Place of his Reſidence, which, as I am informed, he declined: I blame him not for doing ſo. But ſuppoſe *G. W.* was as culpable as he repreſents him, who ſo little deſerved his Reflection; how doth this excuſe *T. Hicks*, or extenuate his own Injuſtice, who without any Notice given to *G. W.* or my ſelf, did ſo publickly at *Barbican* in our Abſence abuſe the one, and challenge forth the other in Defence of himſelf and Friends, from a Charge then exhibited by him againſt our Faith and Principles, ſuggeſting to the Auditory, as if what were in Reality but his own crooked Conſequences (deteſted of us) had been the expreſs Articles of our Creed. If yet he can preſume to believe himſelf Modeſt, Juſt or Chriſtian, his Caſe is deſperate, and I heartily pitty his Miſtake.

But he faults me for ſaying, 'He could not but know 'of my being at a great Diſtance; telling me, *That I either make him an Extraordinary* Gnoſtick, *or my ſelf ſuch an Over-Lasher as needs to have my words well meaſured after me.* Truly if *J. Faldo* hath the Doing of it, I am ſure to be wronged, unleſs he hath changed his Wont. How near a kin he is to the *Gnoſticks* in other Reſpects, I will not undertake to determine; only if what *Epiphanius* writes of their Self-Conceit, be true, J. F. has printed himſelf one of the Extraordinarieſt *Gnoſticks* of this Age: But I will ſtand to my words, that he muſt needs know of my Abſence; for they that gave him notice of the Meeting, being ſome of the Perſons concern'd, might alſo inform him, that I was at a great diſtance, they receiving that Anſwer: But leſt he ſhould deny all this, as probable as it is, the *Protonotoris*

cutor's Glofs upon the Word EAST, doth the Buſi neſs to an Hairs breadth; for unleſs J. *Faldo's* Ears happen like J. *Ives's*, to be all of a ſudden thick of Hearing, or to have as great an Impediment as *T. Hick's* Tongue (that is, in Caſes unpleaſant to them) he could not but obſerve, that *W. K.* inſinuated, as if I had Voyag'd to the *Eaſt-Land*, or the *Eaſt-Indies*, too far for the Noiſe of J. *Faldo's* Charge to be heard, as *Empty* as it was. But I muſt not forget, and yet take no Delight to remember, that Grave Perſon purpoſely left out *England*, joyn'd to *Eaſt*, in the Letter, that he might better break his Jeſt.

But be it as it will, I cannot but return J. *Faldo* an *Alluſion* in his firſt Book, it may be, not in the very Words, yet the ſame Senſe, *viz.* That he doth with me in this as nicely and unjuſtly, as ſome Phyſitians, who ſtrictly prohibit that to their Patients they eat themſelves with great *Guſto*.

I further told him, as he obſerves, 'that I had twice 'Defended our Faith in Print againſt him, and that a 'conſiderable Book lay at his Door unanſwer'd. To this he gives me ſeveral Returns, worth noting, for ſomething or other: one is this, *That he perfectly knows the Contrary*; To what? *That I have twice defended our Belief*: The Quibble is here; I have twice *Writ*, but not twice *Defended*; notable! but he goes of late for a *Critick*. however, who ſay ſo? *John Faldo*. Doth he prove as well as ſay? *No ſuch matter*. He would not be miſtaken, yet in aſſerting he tranſcends; for he further tells us, *That I have not overthrown one Line of his Books*; in which, as he explicitely proves his own Impudence and Oſtentation, ſo implicitely he calls

many, far from *Quakerism*, as he terms it, *Fools* or *Knaves* for their contrary Judgment.

But to the next Reason; *My Prints have confirmed him*; which, though no Evidence to others of the Reasonableness of his Belief, yet a great one to me, that that Scripture is fulfilling upon him, *Wicked Men shall wax worse and worse*. But this is not all:

He tells us, *That it is not a Considerable Book*. Who expected *J. Faldo* should say any other? But doth he not hold himself obliged to help others to the same Creed if his Heat be any better then Mercenary? should he not endeavour to disintangle those that otherwise opinionate of the Matter? Doubtless he thinks it not less deserving his Pains, then those his first Book pretended to refute: If he doth, he would have done well to point in what; if he doth not, why doth he not answer me as well as them? Or why did he begin at all, if he intended no. to make good what he said? But I would not be thought to imitate *Pharaoh*'s putting the People to make Brick without Straw, by urging him to defend that which indeed is indefensible: Only, it is worth our Notice, *that the Book is not considerable*; but prethee, why? *I think so*. Ergo, what? *It is not considerable*. This Way of arguing calls *J. Faldo* an Idle Meddler, for ever writing an Half-Crown or Three Shillings Book, to terminate here, *My Adversary is not Considerable*. So much Wit, Folly, or Shuffle, call it what he will, would have saved him much Brain-work in the beginning; but it may do the Man some good: Fools say so of Experience dear bought; and better *Keep it late then never*, though its commonly judg'd to be a Repentance *per force*.

Well, but ther's more behind, viz. *Whatever Qualities*

my

my laſt Book had, he tells me, *it is more then I know, that ever he ſaw it; He is ſure, I never laid it at his Door, by ſending one of them to him.* If he had ſaid, by receiving one of them it had paſt him; for I might have ſent it, & it might have many ways miſcarried: But I will not preſs him with this, nor talk either of *Gnoſticks*, or *Over-Laſhers* to Laſh him with. And that I may right my ſelf, and ſhew him how willing I was it ſhould lie at his Door, I did, to the beſt of my remembrance, order him one, and if it came not to his hand, it neither accuſeth me, nor excuſeth him. *J. Faldo* ſent me none of his, and I think I never gave that for a Reaſon why either of them lay at my Door.

But it ſeems *J. Faldo* hath lately been at *Bedlam*, and one would think ſo by the *Story* he tells; an Impertinent one it is: Some Body ſaid ſomething of *W. P.* &c. but *Who* he knows not; here is the Upſhot. What I ſhould ſay I know not; for he neither directs me to the Perſon, nor Houſe: So I muſt be contented to leave it as I found it, with *J. Faldo* and *Bedlam*, a Place that ſuits the Relation.

He hath not yet done: *My Book is ſaid to be printed in* 1673. *and is ſtuck in the Birth till many Months were paſt of the Year* 1674. This hits the Book in the Head, provided the *Title-Page* may ſtand for one. But how doth *J. Faldo* know it ſtook ſo many Moneths in 1674? Which way came he ſo well acquainted with the Secrets of the Preſs? But let us ſee what this *Objection* amounts to. The *Title* is either printed firſt, or laſt: If *firſt*, ſay in 73. would he have the Printer foreſee all thoſe Difficulties that may obſtruct the coming forth of the Book till 74. in order to ſet down 73, 74? This were to make a *Gnoſtick* of him with a Witneſs; or if he doth not, his Book ſhall be charg'd with an *Untruth*: If the *Title* be

printed *last* (which I suppose is not common) say in 74. and he sets down 74. he tells an *Untruth* of the *Book*, though not of the *Title*: Should the Printer then have set it down 73, 74. because some of the *Book* was printed in 73. this had been an *Untruth* respecting the *Title Page*; for that was all and only printed in 74.

That ever a man that loved *Reputation* at the rate they that know him say he doth, should be so *Idle in Print*! Suppose his Observation true; Is the *Book* therefore not *Considerable*? or doth it not lye at his Door? or is *W.P.* to be blamed, which is the Business in hand? What he would be at I know not; unless he design'd to shew that he is a *Critick* and well skill'd in *Annals*: but I am of Opinion that *Baronius* (after the old Proverb) *may sleep in a whole Skin* for all *J. Faldo*'s Attempts.

His next Reason for not giving my *Rejoynder* any Return, is, as he sayes elsewhere, *Magnipotent. I have two Thousand Pounds* per ann. *in Possession, as reported: I may waste Paper, but he* (Alas for him!) *must write no more then is deem'd Convenient and Satisfactory.*

I perceive that *J. Faldo* is govern'd much by *Reports*, and that may be one *Reason* why the Man reports so much *Untruth*: But if he will make that Report good, I will give him a Years Rent, and let him waste Paper, or waste it in Paper, and then call it an *Answer* to *W. P.* if he pleaseth. I observe that his Want of it is the Reason of his not being a better Friend to the Printer; for his words, that *He must write no more then what is deemed convenient*, imply, that had he wherewithal, he might Write and *Waste*, and Waste and *Write*. But what is the true *English* of this Apologetical Sentence? It is to be suspected this, viz. *I must write no more then can be sold: The Book-sellers do not deem more of my Writings Convenient*

nient and Satisfactory; For I cannot believe that J.F. could not write what he deems both Convenient and Satisfactory. But what is become of that greedy *Appetite in Learned and Unlearned after his Books*, not only certified by the *Book-sellers*, but with a most nauseous *Self Glorying* proclaimed by himself in his *Vindication*? For my part, I know not what else to infer from all this then that his Books are become a Drug; at least, they so far stick undigested in the Peoples Stomachs, if not unsold in the Booksellers Shops, as there is neither Appetite enough in the one, nor Room enough in the other for more of the Labours of the *Author of Quakerism No Christianity*.

But he thanks me that I have put one *Argument* into his Mouth, viz. *Wherefore hath* W.P. *made such a Bustle against Mr.* Hicks *and me, seeing he hath not touch'd, or much less answer'd the far greater part of my first Book?*

Oh that *J. Faldo* would but learn to write *Truth*, and not cover great Weakness and Baseness with so much *Untruth*! Have I not answered to every *Charge* in the first Book? Examin'd 2, 3, 4 or 5. of his *Witnesses* at a time to each Charge; *that is*, Testimonies out of our Friends Books, he brought to justifie it? It seems then that my not fully Answering of his *first* Book is one Reason why he hath hitherto declin'd Publishing something against my second; but had the Man been of this Mind before, doubtless he would never have writ a *Second*.

But what saith J. F. to my *second Book*, wherein I charge him in Point of *Fact* with so many horrid *Abuses of our Principles and Writings*? Not one word, unless that it is a considerable Book for *Railing*, *Confidence*, *abusing Authors*, *Impertinences*, *Falshoods*, *and unfaithful Citing what I pretend to confute*. What I ence can be

had

had against such a Flail? Is this through the aboundings of the Man's *Modesty*? Am I not like to be curb'd of my *Confidence* by a *Curb* made up of such Links? Certainly unless *J. Falde* hath as little Brains, as this Character of my Book shows him to have of *Honesty*, he cannot think this *Entertainment* should prevail with me to step over the Kennel to meet such *A* ——. If ever Man was wrong'd, I am in that Expression; though his *Saying* and *Not Proving* helps it a little. I will at present overlook all but the last Ill Quality he fastens upon my *Rejoynder*, and that is, *Not fairly citing his Reply*: I think I may say, I have quoted the better half of his *Reply* into my *Rejoynder*, and that with such Distinction as any Capacity may discern his Matter from mine; And where he hath quoted One Line of mine, I have quoted Three of his. But I cannot think this the Way to *Curb my Confidence*; or to *Act* the *Modest Man*, To *Charge* and *Not Prove*; Nay, to Overlook so much *Charg'd* and *Proved* against him *in my Rejoynder*, That is, *Unfairly Citing us, grosly Perverting what is cited, Adding or Diminishing, as best answer'd his Ends; overlooking my Matter & Arguments, and evading the Strength of most of what he cited; Charging Consequences unfairly drawn upon us for our Principles, and abusing our Writings to maintain that Abuse*; which is not only prov'd in the Body of the Discourse, but summ'd up at the End of my *Rejoynder*, to help the Readers Memory. And so far hath the Man been from Defending himself Doctrinally, that he suffers himself to remain without all Defence against my Charges.

But he hath told us very seasonably, *His farther Writing is not deem'd Convenient or Satisfactory*; A great deal of Wisdom, believe me, in the *Deemers*; and a great share of Submission in this Adversary. I confess it

is

is no Argument to do Indiſcretly a third time, becauſe a Man hath done ſo twice before. Had I return'd him a *Scurrilous, Frothy & Evaſive Pamphlet* (like his *Reply*) to his great Book, I ſhould have blam'd my ſelf, not him; but I did conſcientiouſly conſider it, and beſtow'd a large & grave Diſcourſe upon it, faithfully citing, and (I hope) as fully enervating it. But to this he objects, & that ſeems the Strength of his *Sheet*, if there be any in it; that is, *That he made 12 Citations out of our own Books, and brought 13 Texts of Scripture* to prove (one Point of many) *& that I took but 2 of each*; which granted, makes nothing againſt me, but proves himſelf Weak to ſay no worſe: For either each of them he brought was pertinent, or not; If not, then his urging them calls him *Impertinent*; If pertinent, I anſwer'd the *Law* that ſaith, *In the Mouth of two Witneſſes, &c.* for I examin'd *Two*, I thought of his *Conſiderable ſt*, and found them nothing to his Purpoſe, but that he had aggravated his Evil by groſly *Abuſing our Books, to prove his Infamous Charge*: Now I would fain know, if it became not *J. Faldo* rather to have ſhown how weakly I invalidated his Evidence, and prov'd him an *Abuſer of our Words*, then to tell the World *I took but Two into Conſideration*; for if he be gone upon them, he is gone upon all; for they are not a Jot more to his Purpoſe, if ſo much, as thoſe examin'd: And I did not hold my ſelf oblieged to anſwer every impertinent Line in his Book: If I skipt the Strength of his Evidence, or that thoſe I left had ſomething not expreſt or implyed in the other, it had been proper for him to have particularly and expreſly excepted againſt me; all which he not doing, *his Objection is frivolous*, and amounts to no more then a mean *Shuffle*.

But he tells the World, *That alſo a whole Chapter of Apoſto-*

Apostolical Inspirations lye at my Door untouch'd, and that they may judge at what rate I have answer'd his Book.

Poor Man! Is this all he can do, after he hath thought fit to give us a second Book? Must his first be his *Assylum Gild*? Why did he not tell T.H. and W K. so to excuse his coming to *Barbican*? Is he for *Disputing* notwithstanding, and yet not for *Writing*? It seems then that *it is not deem'd Inconvenient to Dispute, but Write.* Well! But why will *J. Fuldo* drop things against himself, and, as he terms it, *put Instances in my Mouth*, to prove him a most *Disingenuous and Impudent Person*? for did I not tell him, 'That what concern'd us upon the 'Point of *Inspiration*, I had treated at large else where, 'and there was no need of a Repetition? Now hath he shown or attempted an Enervation of that? *Nothing less.* Or that we were concern'd in that more then in his 4th Chapter? *No such Matter.* Or hath he given us one Reason, why I ought to have consider'd it? Or dare he say, the other contain'd not the Matter of it? What more can we say to a Man of this Fore-head? I told him of *Scores of Passages* (even by him under our Name, *he had not so much as cited Person or Book for, as well as abundance wilfully abused by him, that he did cite*: To all which he is as mute as if I had never accused him, or he had nothing to say in his own Vindication. Is his *Recrimination* (I suppose a Reason for it in its place) a valid *Answer*? Would he have thought this enough to his two Books? How easily could we have told J. F. *Thou hast abused our Religion, Books and Persons*; but would he have accepted this as a sufficient *Answer or Rejoynder*? He tells the World *of our Denying the Man's Nature, or Man Christ Jesus*, and brings a Company of wrested and misapplyed Sentences to vail his Abuse from the Vulgar;

Vulgar; who most faithfully and honestly believe it, and never speak or write undervalumingly of it: But because we press and exalt his *Spiritual Appearance*, or *Christ* as come in Spirit to the Soul for its particular Redemption, the Work of our Day; the other being granted on all hands; therefore men of his Leaven infer, *That we make void the outward Coming & Sufferings of Christ, and utterly deny and reject him, as he is the Man Christ Jesus.* I wish for their sakes that thus traduce us, they were as far from drawing such *Consequences*, as our *Faith* is from countenancing them. Of this I have spoak so largely both in my *Answer* and *Rejoynder* disingenuously overlookt by this Adversary.

But he faults me for saying, *That* W. Smith's *Catechism* is scripturally written, *&c.* but never takes notice of his unworthy *Assertion*, nor my *Answer*, as he ought to have done. The Matter was this: *J. Faldo* making use of this Instance, to prove we preferr'd our own Writings before the Scriptures, viz. *That we call'd our own Sayings & Books, The Voice of the Son of God that uttered forth by him*, &c. *Truths Principles*; *Shield of Truth*, &c. I answer'd, that those Titles were given with respect to that Divine Truth they declar'd of and testified unto; not in Comparison with the Scriptures: That not one of those Books were destitute of Scripture; but is either *generally* writ in a *Scriptural Styl*, or *particularly* defended by expres *Scripture cited*; therefore of necessity the Scripture must also partake with them in common of those famous Titles: And thus far have they the *Preference* that they are quoted on purpose to give the Truth we write of greater Credit; What is that greater Credit then to be exactly agreeable with them?

This and more I gave for *Answer*; He replieth thus:

sI

I leave it to my Reader to give a Name to this Paſſage, the like to which for a daring Untruth the World hath ſcarcely been acquainted with; *yet the Man pretends, beſides all other Graces, to* * *Infallibility.*

It is frequent with him, and that Sort of *Adverſaries*, to fling *Infallibility* in our Teeth; and here he doth it with *manifeſt* Deriſion, as if it was a greater Evil to be *Infallible*, then to *Err*; but let the Reader know, that we do not ſo much as pretend to any ſuch Thing, as meer Men; for as ſuch, *Humanum eſt errare*; but in our Judgment of the Things of God, ſo far as we receive it from the *Grace* of God. And if this be a Piece of *Quakeriſm* in Oppoſition to *Chriſtianity* in J. *Faldo's* Account, the Scripture muſt anſwer for it; only I cannot but take Notice how he bears the Air, who either defends or oppoſeth any Religion upon *Fallible Grounds.*

In many a large Libel I could produce, where there is not one Quotation of Scripture. W. Smith *in his Directory for Religious Principles, conſiſting of above* 200. *Pages, hath not one Scripture quoted, not one Exhortation to read the Scriptures*; *but as his main Scope, denyes and throws Dirt upon them.*

This was *J. Faldo's* Reply, I ſhall now contract the Subſtance of my Rejoynder to it.

Firſt, I did not ſay that there was not one Book without plenty of expreſs Scripture, but that *thoſe* Books (whoſe Titles he quoted) were either generally in a Scripture Style, or particularly defended by plenty of expreſs Scriptures.

Secondly, To confute me, he produceth one of thoſe Books, wherein he ſaith, one Scripture was not quoted; as if that was ſufficient to prove, it was not written generally in a Scripture Style one half of the Queſtion; Upon which I made him this Challenge, to give me one Book out of a Scripture ſtyle, that is not Controverſial, or any Controverſial Book without expreſs Scripture cited: If he could not, his vain Inſults ſhould fall upon his

his own Head. In this particular, though he has ove lookt all the reſt of my Diſcourſe in Defence of our *Faith, Writings* and *Principles*, he undertakes me in his pretended *Curb* to my *Confidence*, in theſe words, *To accept* W. P's *Challenge is no bold thing; and to ſhew his unparallel'd Falſehood and Confidence, I ſhall need to give you but a few Inſtances out of* W. Smith's Catechiſm and Primer.

But *J. Faldo*, Three inſtances, few enough to be ſure, prove 200 Pages *generally* unſcriptural, the Terms of the Queſtion? Methinks this ſhews more *Confidence* then a Man that undertakes to *Curb* another Man's Confidence ought to have: but all *J. Faldo*'s ſayings are to be conſtrued *cum grano ſalis*. But to the firſt Inſtance.

Child. 'I would know Father, how it is concerning 'thoſe things call'd Ordinances, as Baptiſm, Bread and 'Wine, which are much uſed in their Worſhip?

Father. *Why Child, as to thoſe things, they roſe from the Pope's Invention — And then the Prieſt gives it to the People, and tells them that it is the Blood of Chriſt ſhed for them, when it is Wine, and not Blood*, Smith's Catechiſm, pag. 39.

I ſee nothing unſcriptural in either Queſtion or Anſwer; unleſs *J. Faldo* quibbles upon the *Pope*. 'Tis true, he roſe not till ſeveral hundred years after the Scriptures were written; but if there be a uſe of thoſe things call'd Sacraments, invented by the Pope, after another manner then they were ever practiſed by the ancient *Chriſtians*, which is undeniable with *J. Faldo*, and that ſuch an unſcriptural uſe may be called an Invention, and that the Pope be a Man, yea, the Man of Sin, as alſo *J. Faldo*, I ſuppoſe, and many more do

 conceive,

conceive, and all this Scripturally; then, I hope, it cannot with any ſober Pretence be deny'd but that *W. S's* Anſwer is very Scriptural. But what makes this great *Pretender to Truth and Modeſty* decline taking any notice of that Charge I publiſht againſt him upon occaſion of his moſt groſs *Abuſe* of *W. Smith* upon theſe words? who would needs have it, that *W. Smith* calls the Lord's Supper the *Pope's Invention*, when I expreſly proved out of the ſame place, that *W. Smith* intended it of the preſent Practice of them, and not of any primitive Inſtitution? *W. Smith's* words are theſe: 'The whole 'Practice of thoſe things as THEY USE them, 'had their Inſtitution by the Pope, and were never SO 'ordained of Chriſt; for he did not ordain *Sprinkling of* '*Water in a Child's face, or to make a Sign of a Croſs in* 'his forehead, *nor God-fathers and God-mothers to under-* 'take for it; *neither did he ordain Bread and Wine to* 'be SO (or after that Manner) *uſed and received*. If this be to make *Baptiſm* and the *Supper Popiſh*, what becomes of his *Antipædobaptiſts* and all *Proteſtants*, that maintain the ſame reſpectively? But moſt evident it is, *W. Smith* intended not that *Baptiſm* and *Supper* uſed by the Ancient *Chriſtians*; but moſt true it is, that *J. Faldo* made *W. Smith* to intend ſo. I leave the Reader to give a Name to this Carriage; the like to which for a *Daring Perverſion* I yet know nobody guilty of, *J. Faldo* and *T. Hicks* excepted.

Now for the next Inſtance brought to prove our Books unſcripturally written.

'*Child*, Then the Scriptures are to be owned and be- 'lieved as a true Teſtimony of what the Saints were 'made Partakers of in that Day.

Father,

Father, *Yes, they are to be owned and believed, and they that do not so they are to be denyed.*

An admirable Confession to the Scriptures: Is this the way to prove *W. Smith's* Book unscripturally written? That there is not an Exhortation to read the Scriptures, and that the whole scope of it is, to throw Dirt upon them, yea, to *deny* them, though *J. Faldo* himself tells us, that *W. Smith*, teacheth *that those ought to be denyed that do not own them*; but the Truth is, *J. Faldo's* Proofs against the *Quakers* are like *Hebrew* to be read backwards; He hath a Faculty beyond the common rate of men, to facilitate his own Confutation. But he makes *W. Smith* further to Answer.

Thou must take heed Child, of giving more unto the Scriptures, then unto them belongs, lest in so doing thou diminishest from the Glory of Christ.

What of all this? May not People *Idolize*, as well as undervalue *the Scriptures*? Ought they to be put *in the room of Christ*? Or is it ill done, to exhort People *to prefer* Christ *before the Scriptures*? How can *J. Faldo* call this part of *W. Smith's* Answer Unscriptural, and yet believe those words of Christ be any part of Scripture? *Search* (or rather, ye search) *the Scriptures, for in them ye think ye have Eternal Life, & they are they which testifie of me, & ye will not come unto me that ye might have Life*, Joh. 5. 39, 40. *I am the Way, the Truth and the Life*, Joh. 14. 6. Christ himself here teacheth us, to give him the *Preference*; and implicitely rebuketh the *Jews* from expecting Eternal Life in the *Scriptures* rather then in *Him*, who is the Way, the Truth and the Life.

His last Instance is this:

'*Child*, I am sensible that there is something in my 'Conscience that lets me see my secret Thoughts, & the

'Intents of my Heart; but I have not known what it hath been, nor hitherto have much regarded it.

Father, *That is the true Light*, &c.

Child, 'But if I ſhould turn to it, and obey it when it 'reproveth me for Sin, is there Power in it to ſave me 'from Sin, and to deliver me from Iniquity?

Father, *Yes, Child*; *All Power in Heaven and Earth is in it*, &c.

Now judge *Reader*, ſaith J. F. If all theſe things are contain'd in the Scripture. But I will help the *Reader* to judge rightly in this matter; and queſtion not if by *Containing* he means as he ought, *the Subſtance of ſuch Anſwers*, and not that they are ſo laid down, to prove them to be according to Scripture; and therefore Scriptural.

1ſt, That it is *God*, who *ſearcheth the Heart, tryeth the Reins, and telleth unto Man his Thoughts*, the Prophet affirms; and I know no body that pretends to *Chriſtianity*, denyeth it.

2. The Apoſtle aſſerts, *That which may be known of God is manifeſt in men*; *for God hath ſhewn it unto them*, Rom. 1. 19.

3. That it was the Apoſtolical Meſſage, *That God is Light*, 1 Joh. 1. 5.

4. *That whatſoever doth make manifeſt is Light*, Epheſ. 5 13.

5. That *Chriſt*, who is God over all, bleſſed forever, *is that True Light, which* (thus) *enlightneth every man.*

6. *That all Power in Heaven and in Earth belongs to Chriſt, the true Light.*

Now unleſs he denyes, *Chriſt* to be *God*, or *Chriſt* to be *Light*, or, that *He*, the true Light, ſo ſearcheth, &c. or that all Power in Heaven and Earth belongs to *Him*, it will naturally follow, that to ſay, *All Power*

in

in Heaven and in Earth belongs to God, Christ or the *Light* of the World, is *Equivalent*: For we do not aſſert, as ſome Ignorantly, and ſome Malitiouſly have printed & reported, *That all Power in Heaven & Earth is in the Manifeſtation*; but in him that gives the Manifeſtation. I have taken great Care with ſeveral others, to explain our Belief in this matter, if poſſible, to prevent ſuch Evil-minded Men as this *Adverſary*, from making ſo Ill an Uſe of our Innocent Expreſſions, and giving their own monſtrous Conſequences for our Scriptural Principles.

Thus much to evidence to my Reader, how groundleſly J. F. flung *Unparall'd Falſhood and Confidence* upon me for aſſerting, that thoſe Books before mention'd were generally written in a Scripture Style; and with what Weakneſs he hath endeavour'd to diſprove me.

I ſhall among a multitude of Inſtances that might be given, produce 10. to ſhow to my Reader with what Truth thoſe Impurations belong to *J. Faldo*, and how exactly he character'd himſelf when he beſtow'd that Reflection upon me.

1. *J. Faldo* affirms that *W. Smith* not only quoted never a Scripture & writ unſcripturally, but *that he had not one Exhortation to read the Scriptures, nay, that the main Deſign of the Book was to deny them, and throw Dirt upon them*; yet J.F. thus cites him concerning the Scriptures:

'Child, Then the Scriptures are to be own'd and be-'lieved, &c.

Father, *Yes, they are to be OWN'D & BELIEV'D, and they that do not ſo are to be DENIED.*

To this let me add another notable Paſſage in the ſame Diſcourſe, cited by me in that very Page of my

Rejoynder, where my *Challenge* lay (which he thought no Boldneſs to accept) though he was ſo modeſt, as not to be ſo bold with this Paſſage.

'*Queſt.* Of what Service are the Scriptures as they 'are given forth and recorded without?

Anſw. MUCH EVERY WAY *unto thoſe that have receiv'd the ſame Spirit from whom they were given forth; for unto ſuch they are* PROFITABLE, *and* MAKE WISE *unto Salvation; and are unto them of Service, for* INSTR UCTION, EDIFICATION & COMFORT, Rejoynd. *pag.* 61. Is there no *Exhortation* lodg'd in theſe words? And is this to *Deny* or *throw Dirt* upon the Scriptures? If any ſhall object *W. Smith*'s making the *Spirit neceſſary to the profitable Reading of the Scriptures*, let them go to *W. Tindal*, *J. Bradford*, Bp. *Jewel*, *J. Philpot*, *Luther*, *Calvin*, *Peter Martyr* and others, they will preach them the ſame Doctrine; which I have obſerv'd in my *Rejoynder*, and may eaſily be found in my Catalogue of *Authors*.

2. My ſecond Inſtance ſhall be this, That he makes *W. Smith* call the Scriptures *Traditions of Men*, *Earthly Root*, *Darkneſs*, *Confuſion*, *Corruption*; *All out of the Light and Power of God*; which he only aſſcrib'd to degenerated men, their Worſhip, Imaginations and Traditions. See *Quakeriſm no Chriſtianity*, pag. 117, 119. *Vind.* p. 41, 45. My *Rejoynder* from pag. 141. to 157.

3. That the *Quakers* underſtand by Knowledge according to the Fleſh, *the Uſe of the Underſtanding, though ſanctified*, Qu. no Chr. *pag.* 41. Vind. *p.* 24, 25, My Anſwer. *p.* 35. Rejoynd. *p.* 424.

4. That *I. Penington* ſhould call *Viſible Worſhip as ſuch, the City of Abumination*, Vind. *p.* 50. Rejoynd. *p.* 194, 195.

5. That

5. That by *Traditions of Men*, we understand *the Scripture, or written Word*, Qu. no Chr. *part* 3. *p.* 86. My Answer, *pag.* 250.

6. That the *Quakers* mean by the *Vail* that is over People, *their Belief of the Man Christ Jesus born of the Virgin Mary to be now existing in Heaven*, Ibid. *p.* 87. Vind. *p.* 93. My Answer, *pag.* 251, 252. Rejoynd. *pag.* 395, 396.

7. I take occasion to censure mens adding their *Comments* and *Glosses* fram'd from Study TO any part of the Scripture; and *J. Faldo* cites me, as complaining of such as frame them from the Study OF the *Scriptures*; as if Studying OF the Scriptures, and mens Adding their own Glosses TO the Scriptures, were one and the same thing, *Vind.* pag. 42, 43. *My Rejoynd.* p. 159.

8. From *E. Burrough's* making the Light of Christ within to be one in Nature with the Spirit of Christ; *J. Faldo* infers, *That the Quakers hold the Soul to be God*, as if that had been said of the Soul which was said of the Light of Christ shining in the Soul, or that they were Synonymous, *Vind.* from *p.* 75. to 87. *Rejoynder*, p. 348, 349, 350.

9. Because *E. B.* rejected that Carnal Notion that confines the Infinite, Omnipresent God to a Residence only above the Stars, he makes no Difficulty of inferring *that we deny the Manhood of Christ Jesus.* As most absurd as base! *Q.* no *C.* p. 9, 10. My Answer, *p.* 14. *Vind.* p. 9. *Rejoynd.* p. 420.

10. From our affirming that such a kind of Reading of Scripture as the *Pharisees* used, and to those Ends, makes men harder to be wrought upon to true Conversion then the Heathen, *J. Faldo* infers, *that reading the Scriptures, and getting Knowledge thence puts Men into a*

worſe Condition then the Heathen; *and that there's ſcarcely anything more Dangerous then reading the Scriptures*: Yea, he accuſeth us of *Charging the Miſcarriages of Mens Souls on the Knowledge the Scripture by God's Bleſſing both convey*, Vind. p. 21, 37. Rejoynd. p. 126, 127, 425.

Thus much, and I wiſh here had been no occaſion for this, to evidence the falſe and unworthy Practice of *J. Faldo* againſt the Writings and Sayings of our Friends, in order to compaſs his Deſignes I ſhall now give ſome touch upon his *Confidence*. ſince he hath intituled me to an unparallel'd ſhare, and counts himſelf the fit Perſon to *Curb* me for it.

J. Faldo began with us in a great Book called *Quakeriſm No Chriſtianity*; I anſwered him in a Book, intitled *Quakeriſm a New Nickname for Old Chriſtianity*; againſt this he put forth his *Vindication*, unto which I made my *Rejoynder* conſiſting of TWENTY THREE CHAPTERS, in which I vindicated our Principles, ſtriping them of thoſe frightful Vizards and hateful Diſguiſes he put upon them, confirm'd them *by many Scriptures and Reaſons*, and to compleat our Defence, produc'd in favor of the whole above TWO HUNDRED TESTIMONIES out of both ancient and modern Authors.

Beſides all this I faulted his Conduct and Behaviour in this Controverſie, in above FOUR HUNDRED PARTICULARS, and that under diſtinct Sections, moſt of which were not leſs unworthy of a good *Chriſtian*, yea, an honeſt *Heathen*, I will ſay, of any *fair Controvertiſt*, then the *Ten* I juſt now mention'd. Notwithſtanding this great Obligation upon him, either to anſwer my Book, or enter Mute to any further Proceed in this Debate,

bate; in my Abſence at the firſt *Barbican* Meeting, before a great Concurſe of People, after *T. Hicks* had won the Goal by running Alone, the Man, as one in Love with ſuch *Romance-Trophys*, ſtarts up like ſome *Herald at Arms*, bids Defiance to the *Quakers* and their Religion, gives forth his *Challenge* to *W. Penn*, to diſpute him, I that he would; and inſtead of his *Glove*, flung a *Paper* to bind it, which when all came to all, *was but ſome of the Contents of his firſt Book twice largely anſwered*; and becauſe no farther Notice was taken of this *Giant*, partly by not receiving his Paper ſo ſoon as might expect, and partly by reaſon of theſe other Conteſts that claim Precedency; That he might not be thought *No-Body*, when ſo many ſtrove to be *Some-Body* againſt us, he prints it, without all conſideration had to my *Rejoynder*, or ſo much as an *Apology* for his *Silence* to it, which at leaſt had become a *Modeſt Perſon* to give: After all this can any man think *J. Faldo* Baſhful, or one that is ſo out of Love with *Confidence* in himſelf, as that he is fit to *Curb* it in others? Me thinks he ſhould not believe that repetitious *Farthing* or *Half-penny Paper* feat enough to excuſe him; or ſo ſufficient to acquit him of old Debts, as that without any *Breach of Modeſty* or common *Honeſty*, he might encreaſe his former Score by freſh *Charges*: It is but reaſonable that he ſhould make good what he hath done firſt; and not, that we ſhould gratifie every impertinent, tautological *Humor* of *J. F.*

But what ſaith *John Faldo*, to this part of my *Anſwer* to his *Challenge*? *viz.* 'But that I may acquit my ſelf of 'that Duty incumbent on me for the Truth, I do 'hereby ſignifie, That in as much as the *Controverſie* 'depending between *T. Hicks*, &c. and us, takes in 'the moſt of the particulars of his *Charge*, we freely 'conſent

consent, that he should come in with them for a Share as *Confederate* in the same work, and use his utmost Abilities to maintain his Accusations; *And if in any thing his Charge is singular, we shall be ready to hear and fairly debate it at the same Meeting or Meetings, to avoid fresh and unnecessary Contests, as much as justly may be.* To this he thus Replieth:

1. *I must fall into a Confederacy which the Antipedobaptists, in the same Work: Hold a little Mr. Penn! If I have my Option, I must deal with you singly; More confuse rather then assist: But it seems I must be wholely at your Appointment; for, although you had consented that in your Contest about* Mr. Hicks's Dialogues *there should four of each Party have Liberty to speak; yet I no sooner began to oppose you (being desired to be one of the four) but you told me, you were not to dispute with me, but* Mr. Hicks, *and call'd to* T. Hicks, *and were follow'd by the* Quakers *Clamours of* Hicks, Hicks, *which answer'd your End, and forc'd my Silence.*

Contradiction and *Falshood* make up this *Paragraph*. Was he not of the *Confederacy*, when he tells us himself, that he was not only a *Party* with them, but *One of the four* pitcht upon to mannage their Cause?

But if he have his *Option*, he must deal with me singly. It is time for him indeed, who hath been a double-dealing so long: But certainly, if the man were not more then ordinarily fond of hearing himself talk, or extravagantly ambitious of a single Crown, he would be contented with a *Partner*; but this *Option* holds no Concord with his *Adoption* into the *Confederacy*: He hath begun already as one of the four, what hinders that he should not continue so? But he thinks *that more then one confounds rather then assists*: If so, what made *T. Hicks*, have

three

three to help him? And why did *J. Falde* attempt it? Certainly he did not design to confound *T. Hicks*. To all this *Confusion* of his let me add his *Untruth*: He chargeth me with telling him at the *Barbican*-Meeting, when he began to speak, *I was not there to dispute with him*, which is false to a Title; Either his *Ears* were as infirm, as his *Voice* was low, or else he saith this to serve his present occasion: however, I said no such thing; but understanding it to be him that spoak from some better acquainted with his * person, I answered, *That the Noise of the Multitude was so great, we could not hear what he said*; Though had I given that Answer he made for me, I think it had been very reasonable, since he never told us, *That he was One of the four*, besides, more then that fixt Number had spoaken before him. *That the* Quakers *should clamour*, Hicks, Hicks, *to answer my End, and force his Silence*, is as true as the rest; It was the Multitude that frequently and importunately cryed, *Hicks, Hicks, Hicks*; as looking upon it unreasonable that one who had shown himself so arch in abusing us, should pretend such Inability to answer our Charge, as that other Folks must mostly manage his Affair. But that to silence him was to answer my End, is both to tell *A* —— and proclaim the good Opinion he has of himself, as if it stood our Cause so much upon, to have him silent, and *T. Hicks* speak, Poor *T. Hicks*! this was not kindly done of J. F. but perhaps he meant it of his better Elocution and Skill in stating the Question, recommended to us in his *Curb* to my *Confidence*: Modest Man that he would be thought!

* I never saw him before; and he asseres in his this printed Paper, that he never saw me till the *Barbican* Meeting, yet several Months before in his printed *Vindication* he saith, he had spoaken with me.

But

But what ſaith he to this part of my fair Offer, That *if in any thing his Charge be ſingular, we ſhould be ready to debate it at the ſame Meeting or Meetings with the* Baptiſts, *to avoid Unneceſſary Conteſts*; ſince moſt of the Particulars of his Charge are taken in by the Controverſie depending between us and the *Baptiſts*: *It is not only an Untruth* (ſayes J. F.) *but a meer Shift*; *for in the One and Twenty Propoſals to be debated by them, there is not one of the Particulars of my Charge: Beſides in Poſition to be diſputed on, not only the Matter, but the Form, and each Term is of great Conſideration.* Which is as much as to ſay, if I underſtand *J. Faldo*'s Meaning, that after we have diſputed the Matter of the ſame Queſtions with *T. H.* and his Three Aſſiſtants, they muſt be diſputed over again upon *J. Faldo*'s new Model, which one Nice and Humorſom Impertinency ſhall make Diſputes both Endleſs and Uſeleſs: Let him beſtow his Skill upon *T. Hicks*, his Cauſe wants it, and do their utmoſt together. But he would faſten an Untruth upon me, for ſaying, that moſt of the Particulars of his Charge are taken into that Controverſie, affirming, *That in our One and Twenty Propoſals there was not one of the Particulars of his Charge*; To which I need ſay no more but this, The Charge we exhibited againſt *T. Hicks* contain'd ſo many particular Charges: I grant they related to Matter of Fact, and in that ſenſe the Particulars of *J. Faldo*'s Charge againſt us, were not explicitly there; yet they that pleaſe to read what follows the One and Twenty Particulars, as given in to the *Baptiſts*, exhibited and read at *Barbican*, and ſince printed in our *firſt Account*, they will find that we offer after a full Conſideration and Determination upon the foreſaid Particulars, *to come to Doctrinal Points, which*

are

are chiefly in Controverſie between us and them upon T. Hicks's *Three Dialogues*; and I hope *J. Faldo* is not grown quite ſo deſperate as to deny that moſt, if not all the Particulars of his Charge, fall in with *T. Hicks*'s Attempts againſt us, and that materially too. I have heard as if ſuch a Confeſſion was one part of his Speech at the firſt *Barbican*-Meeting: However, if he denyes their Endeavours to have been ſo harmonious, I offer to prove them ſo; but could I not do it, yet I made Proviſion for him, wherein his Caſe is ſingular. Beſides, I deſire the *Reader* to take notice, I did not ſay, the Particulars of *J. Faldo*'s Charge were expreſt in the Catalogue of our Charge of Matter of Fact againſt *T. Hicks*, but that *they fell in with the Controverſie*, which word *Controverſie* takes in both *Fact* and *Doctrine*: And ſince he could fall in with *T. Hicks* upon Matter of *Fact* at *Barbican*, wherein he was not concerned, there can be no juſt Pretence for him to refuſe falling in with *T. H.* in Matter of Doctrine, wherein he is concerned: So that, in ſhort, I am neither guilty of *Untruth*, who never ſaid, that moſt of the Particulars of his Charge were concerned in the One and Twenty Particulars of Fact exhibited againſt *T. H.* but in the *Controverſie*, which is moſt true; nor yet of *Shifting*, in referring him to our Meeting with *T. Hicks*, ſince I therein only offer what his own Words and Practice countenance me in, eſpecially, ſince I further added (as before ſaid) That *if in any thing his Charge was ſingular* from that Controverſie, *we ſhould be ready to hear and fairly debate at the ſame Meeting*, to avoid freſh and unneceſſary Conteſts. One would think this were pretty fair to a Man under *J. Faldo*'s Circumſtances with us. I leave the *Reader* to ſay where the

Shift

Shift and the *Untruth* lieth. Only let me add Two Passages more, that will not a little help him to make a true Judgment of the Man.

The one is his telling the World, *That by my Manuscript Letter to him, I do in effect unsay all again, that I said of accepting his Challenge in my Printed Answer*, and yet neither prints the Letter, though but short, nor that Passage he fastens his Consequence upon. Its true, I told him, that it was our present Resolution to stick to the Matter of Fact against *T. H.* and so much he prints; but what is that to the Purpose? Will any such Passage bear an *Ergo*, W. Penn *unsaith all he said of accepting the Challenge, &c.*? Or, *therefore* W. Penn *will never proceed to Matter of Doctrine, because he first resolves to stick to Matter of Fact*, the Method agreed upon?

The other Passage is this: *For my part, though I shall not refuse any Opportunity offered to defend the* Christian *Religion from its Adversaries; yet I expect that Mr. Penn shall undertake to defend the* Quakers *(and himself especially) from my Charge, intire as it is exhibited, and until then I shall look on him as declining it.*

At what rate I decline a Meeting, and how well *J. Faldo* proves it, impartial men may judge: But one would think by what he saith, as if he were another *Tertullian*, and the *Quakers* a pack of obstinate *Heathens*. He is unfit to defend *Christianity*, whose Works prove he doth not understand it, unless the *Jew* outward with all his Envy, be the *Jew* inward; or a froward *Pharisee*, a good *Christian*: No, No. *J. Faldo* we affirm hath first charged impious Errors upon us, and then abused our Writings to countenance them with; And though this be largely and effectually discovered in not only my

Answer

Answer (at which he let fly a *squibbing Reply*) but in my *Rejoynder* too (being a more particular Resumption of the whole Controverſie, and unto which he never yet made any Return) we ſee he hath Forehead enough to inſinuate as if the *Quakers* ſtill remained undefended. This is the man that undertakes to *Curb my Confidence*, who begs ſo unreaſonably and importunately, and doth as good as threaten, if I refuſe his Terms; and which aggravates the Matter, he would have People believe, that I ſhift defending the *Quakers*, whilſt he is yet ſo manifeſt a Debtor to our Defences.

Well, but for all this, that it may ſufficiently appear we neither did nor do decline a Meeting with him; Let it be obſerved, *1ſt*, That I gave him timely Notice of our *Wheeler-ſtreet-Meeting*, with an Invitation to be there, and went more in Expectation of him then *T. Hicks*, from a Report that *T. H.* would not, but that *John Faldo* intended to be preſent, though both thought fit to be abſent. *2dly*, If he yet thinks it convenient to imbrace that Offer already made, *viz. To be one of the four*, a Place he confeſſeth to have accepted at the *Barbican-Meeting*, even about another man's Fact. Or *Laſtly*, If through the Apprehenſion he hath of *T. H's ill Elocution*, and great Conceit he hath of his own Oratory, with his better Skill at *Forming* and *Terming* the Queſtion, he can prevail with the *Baptiſts*, to be their Mouth in the preſent Controverſie, we ſhall through God's Aſſiſtance be ready to embrace any convenient Time and Place for a free and publick Meeting.

And that he may not think himſelf unconcerned in this Propoſal, nor want any Encouragement we can well give him to accept it, I do hereby offer at ſuch a Meeting or Meetings, firſt, *To prove him as well as* T. Hicks

Hicks, *an Abuſer of us and our Writings by Forgery and Perverſion*; And next, *to maintain thoſe Doctrines which are indeed believed and aſſerted by us, to be Scriptural, and therefore* Chriſtian. And if this will not pleaſe him, I ſhall not think my ſelf oblieged to gratifie every nice and critical Humor he is troubled with; but leave him to tire himſelf with the Pain of his own manifeſt and merited Diſquiet: Though my Soul beſeecheth Almighty God, if it pleaſe him, to turn him and the Hearts of our Enemies, that they may ſee how much they wound *Chriſtianity*, in pretending to defend it, and grieve that Holy Spirit which would lead them into Holineſs, Meekneſs, Patience and Love, by theſe Tempeſtuous Aſſaults upon the Faith, Practice and Perſons of their Harmleſs Neighbours.

12th 9th Mon. 1674. } *I am a Real Friend in the Univerſal Principle of God to all men, and therein ſeek Peace with all men,*

William Penn.

THE END.